THE UNITARIAN

SEPTEMBER, 1907

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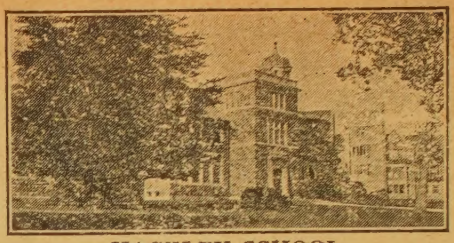

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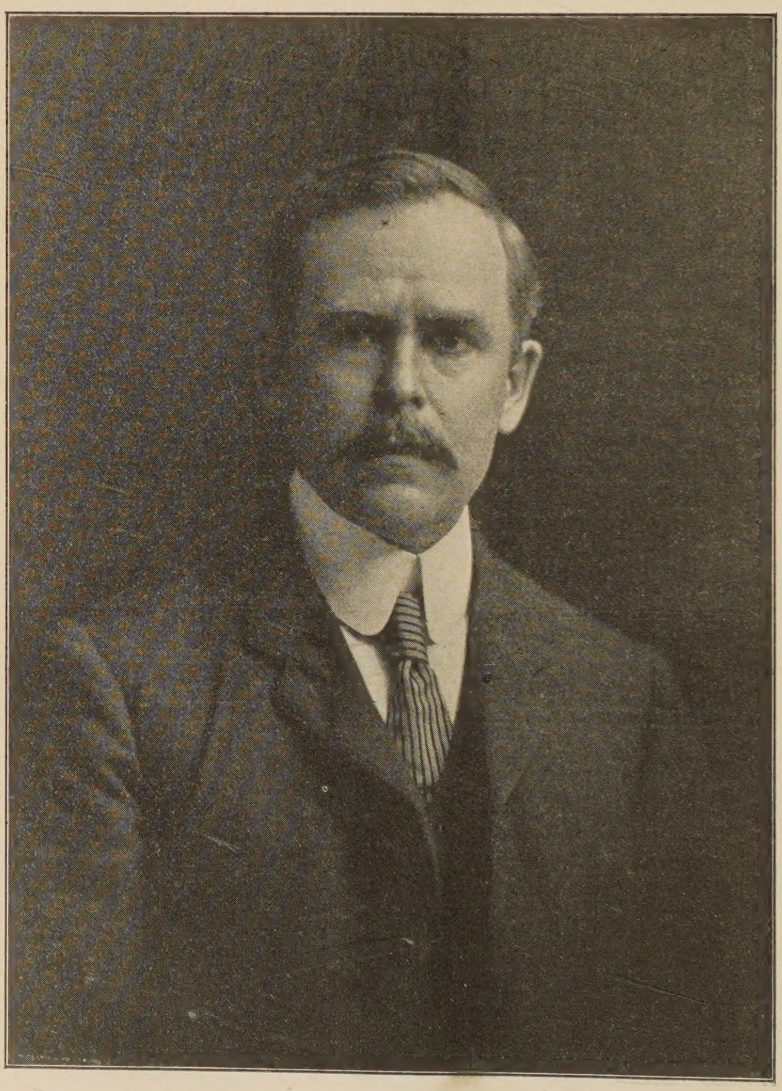

CHARLES ELLIOTT ST. JOHN
Secretary of the American Unitarian Association

THE UNITARIAN.

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Entered as second-class matter January 4, 1907, at the post office at Sidney, New York, under the Act of Congress of March 3, 1879.

THERE is every indication that the coming meetings of the "International Council of Religious Liberals" to be held in Boston September 22-27 will prove an event of wide-reaching significance. Other "pan-assemblages" of religious character that have had international and inter-denominational scope have doubtless had elements of more dramatic popularity and have drawn greater multitudes than these meetings may attain to; the great mass of average church-attendants (at any rate of churches outside our immediate circle of the liberal fellowship) may be slightly interested in the deliberations; but amongst religious thinkers of all fellowships, and especially amongst ministers of the younger and more alert generation, a conference of this sort, bringing together such a group of world-renowned scholars, and conducted in such a spirit of serious candor and unabashed eagerness for progress in liberalism must have its marked influence. Indeed it is time for certain "trumpet-notes of alarm" and "protests of caution" and words of minimizing contempt to appear from certain quarters to mitigate the perils of this new encroachment of "insidious infidelity." Happily the bigot is very unpopular in every Christian denomination, to-day, and all the churches are hungry more or less for constructive liberalism. We pray only that the breadth of scope in

this worthy enterprise will not necessitate too much vagueness of purpose or indefiniteness of aim.

Meanwhile, though we rejoice greatly that these Boston meetings are to be held just when they are and in such a manner as that arranged, we regret somewhat the sacrifice of our National Conference in their behalf. The importance of these national rallyings of our denominational forces is growing; and we are growing wise in our methods of utilizing them. We congratulate the committee in charge for the admirable program arranged for the one day of the national meeting. A more happily devised scheme to meet a peculiar condition could hardly be imagined. Let us make the most of it: and then be sure that in two years' time we be ready for something radically significant in denominational advancement. Would it not be triumphal if by that time we could get our courage up to the point of leaving for once the Atlantic seaboard and going westward, at least as far as Buffalo, Detroit, or Cleveland for a National Conference that shall vindicate its name?

A very sensible communication appears in a recent issue of the *Christian Register* deploring that in the lapse of the ancient custom of "Visitation Day" at the Harvard Divinity School, the writing of original hymns by the students for that occasion had been lost. Some of the noblest hymns in our collection had their origin here, as Frothingham's "Thou Lord of Hosts Whose Guiding Hand," Johnson's "God of the Earnest Heart," Chadwick's "Eternal Ruler of the Ceaseless Round," Sill's "Send Down Thy Truth, O Lord," and Beach's "Mysterious Presence, Source of All." Of course these are the gems found in a great mass of lustreless rubble; yet only thus are gems found anyway.

It is unfortunate that more of our ministers (and laymen and women too) do not write more occasional hymns, and that more of those already written are not brought together for permanent use. Is a part of the trouble the fact that no really new hymn-collection has been got together for some time, through the lamentable habit of the A. U. A. to accept presents of the plates of "revised revisions" of collections having local origin, instead of seriously undertaking itself the collection of a genuinely new book? We will say parenthetically that the UNITARIAN is particularly glad to publish new hymns that have genuine lyric quality, from time to time. Also we understand that the Isles of Shoals Committee have in mind the publication of a small collection of hymns adapted to the peculiar needs of their meetings, and we more than suspect that original contributions that breathe of the spirit of their environment would be welcome, though the standard of selection will be high. Were twenty such original hymns contributed, and nineteen rejected, how satisfying to have produced that one accepted, which shall become a part of the "Shoals tradition"! And why not every year a new Meadville hymn to go modestly with that noble lyric of Prof. Barber's which is always sung at graduation?

We are glad to note that the young society in Jacksonville, Florida, is pushing forward in its building enterprise with a most excellent plan. The devel-

opment of this society is one of the most satisfactory phases of our denominational growth during the last year, and we are vigorously of the opinion that every step taken at this time to strengthen our cause in the South is peculiarly worth while. The Jacksonville Church has a lot valued at $8000 in clear title; also a building fund now in the bank amounting to $4000, with good expectation of $2000 more coming from other sources. There is still need of $7000 to build free of debt, which is the great thing to be desired. The plans under consideration are for a graceful, adequate and dignified structure. Too much ambition in the first building stage of a young society may indeed lead to much folly; but on the other hand it would be the worst sort of folly for the denomination at large to permit its start at so important a Southern point to be crippled by a plant for which any apology would be needed, or which would misrepresent our national spirit and ideal. With so good a man as Mr. Coleman in charge, the best of support should be vouchsafed to him and his co-workers from friends outside.

MR. ST. JOHN'S SUCCESSOR.

We gave last month the unwelcome news of Rev. Charles E. St. John's resignation from the Secretaryship of the American Unitarian Association, with all too scant and hasty word of editorial comment. We are able, this mon th, to present the face, and some story of the work of this faithful "apostle" of our missionary cause in our series of "Contemporary Portraits."

Mr. St. John's resignation brings an important vacancy in our working force, and of course it devolves immediately upon the Board of Directors in Boston to fill the place. We have full confidence in their judgment and will welcome heartily the man of their choice.

At the same time is not this the appropriate juncture at which to assert the growing demand for "practical democracy" in our methods of electing denominational leaders amongst our people, by urging that it be *definitely understood by everybody*, that the appointment of the Board at this time is merely to fill a *vacancy;* and at the annual meeting of next May, the members of the Association themselves shall deliberately assume the responsibility of selecting a man of their own choice from candidates (perhaps more than one) regularly nominated by some system of nomination papers or petitions to be devised by the present nominating committee?

Personally, we suspect that the man of our own choice will be the man selected by the Directors in Boston; and we shall vote for him from first to last,—if we havethe chance in genuine fashion. But the principle involved is too vital to our growing sense of denominational democracy to be sacrificed at the present juncture even though the outcome of older custom is assured to be so good; and we urge vehemently for a recognition of the principle in some very genuine manner at this time.

The Rocky Mountain Conference will hold a session Sept. 17th and 18th in Denver, Colorado, and it is hoped that some of the ministers and other people from the Northwest and Pacific States may stop *en route* to Boston for the National Conference. Meetings will be held in Unity Church, and printed programs will be sent Sept. 1st to all asking for it.

DAVID UTTER, Secy., R. M. C.

Have Unitarians a Gospel Which the People Need?

BY REV. WILLIAM M. BRUNDAGE, PH. D.

THERE are two classes of people who object to the teaching of our modern Unitarian churches, who confidently affirm that Unitarians have no gospel which the people need to-day.

There is the class that have been fighting Unitarianism since its beginning, as a heretical movement hostile to all true religion. Men and women who sincerely believe in the system that is called orthodoxy, who accept without question the authority of an infallible Bible or an infallible church, with all that this implies, whose fundamental premise is the fallibility of the human reason and the necessity of an external supernatural guide, cannot but condemn as mischievous and heretical any persons who affirm that they do not and cannot accept religious dogmas that contradict human reason. The strictly orthodox believers may respect the sincerity of their Unitarian neighbors, but from the very nature of the case they can have no sympathy whatever with their neighbors' heresies. They would not, even if they could, persecute the modern heretic as their fathers persecuted the heretics of their times, but they feel, in proportion to their own sincerity, that they must do all that lies within their power, to antagonize what they believe to be heretical doctrines.

Unitarians perfectly understand why persons of this class must antagonize them, but what they cannot understand is the attitude of persons of another and different class, persons who call themselves liberals in religion, and who claim to be inspired by the modern scientific spirit, and yet who go out of their way to attack Unitarianism.

The New York *Times* of Sunday, May 12, contains a somewhat full report of an interview with a distinguished preacher who Sunday after Sunday is crowding one of the leading Baptist churches of that city. He is reported to be a very liberal man, so liberal that he has no sort of use for the miracle, "even for Biblical miracles, as such" (I am quoting the *Times*), though he finds in the accounts of them, "as in the fancies of children and of primitive men, suggestions of invaluable truths." "He preaches the atonement, but not in the language of tradition. He repudiates the notion of a satisfaction paid to God, by virtue of which He cancels the debt of the sinner." And I might go on indefinitely pointing out the liberal teaching of this preacher, but what I desire to do now is to call your attention to his attitude towards Unitarianism. The *Times* goes on to quote:

> "Unitarianism has had its day. It is dwindling and dying alike here and abroad. Yet it has done a great work, particularly in bringing God back again into this world.
>
> "The tendency of theology, once Christianity had crossed the Adriatic and the Mediterranean and fallen under the sway of the imperial notions of Rome, was to make God inaccessible. He was too glorious to approach, and the Son was made an intermediary in the foreground. He, in turn, was soon regarded as too exalted to condescend to listen to men, and the character of a second intermediary was given His mother. Then a hierarchy of saints was invented to people the heavenly court that waited upon the invisible and unapproachable Monarch. It was all built upon the pattern of an imperial government.
>
> "Uuitarianism reasserted the truth of the humanity of Jesus and brought God the Father back out of transcendence. It was a providential blessing in its day, particularly as a corrective of Calvinism. But we have now all learned the truths Unitarianism was sent into the world to teach and it has no longer any part to play."

You will note that in this assertion concerning Unitarianism Dr. Aked is simply repeating what bas been said by many liberal orthodox ministers in our time. Dr. Lyman Abbott has said essentially the same thing over and over again. Good Dr. Crapsey who has recently been deposed from the priesthood of the Protestant Episcopal

Church because of his heresy is saying it. Other broad church Episcopalians have said it. "*Unitarianism has had its day.* It has done on the whole, a good work, but it has no present mission. It has no longer any part to play in the religious life of our time. It is dwindling and dying alike here and abroad."

If all this is true, if we Unitarians have no further work to do in our time then certainly the forward movement that Unity Church is taking in Brooklyn is more than a mistake, it is a serious blunder. The fifty thousand dollars which we have subscribed and contributed to our new building should be given to the liberal orthodox churches of the city. The score of the new Unitarian churches that have been established during this past year throughout the country should be discontinued. The one hundred and fifty thousand dollars which the American Unitarian Association has just raised for missionary purposes, twice as much as it has ever raised before in any one year, should be refunded to the donors to be used by them for local philanthropic purposes. Is not this the logic of our critic's position?

The trouble with our liberal orthodox critics is that they are seriously mistaken in their facts. They do not understand the religious situation as well as they think that they do. Certainly it is true that some of our churches are "dwindling and dying alike here and abroad," but how about the numerous orthodox churches that are "dwindling and dying alike here and abroad"? What shall we say of the significance of the recent action of the Federation of orthodox churches in New York? This Federation, a few weeks ago, sent a delegation of clergymen to our strenuous President, urging him, in view of the fact that these churches are fast losing their hold upon the people of the city, to come and use his tremendous influence to stay the tide that is setting away from these churches.

The fact is that the Unitarian churches of our country as a whole were never so prosperous, never so active, never so full of missionary zeal, never so united as they are to-day. They never appreciated their opportunity as they do to-day, never faced the future with greater hope and confidence.

Our critics are too prone to confuse the purpose and aim of modern Unitarianism with the purpose and aim of controversial Unitarianism of seventy-five years ago. Our fathers did a work that was needed in their times, and they did it well. Their children and grandchildren are intelligently and enthusiastically engaged in a work which they believe is needed in their time. Naturally their methods have changed in order that they may adapt themselves to changed conditons; the emphasis of their preaching has changed. They are too much absorbed in the positive work they are doing to devote much time to controversy. They are no longer attacking old and discredited dogmas which were like mill-stones about the necks of the men and women of two generations ago; other forces, modern science for instance, and the new social spirit of the age are doing this work for them.

Certainly our Unitarian churches are not attacking liberal orthodoxy or any other liberal movements because these movements are not working in their manner, adopting their methods. They welcome all these liberal forces and would co-operate with them. They have organized a great International Council of liberals of every name in order to bring these various individuals and organizations into a broad sympathetic fellowship.

Now if I were to ask this New York clergyman what the Baptist body of churches to which he belongs is seeking to accomplish to-day, he would not refer me to the Baptist teaching of seventy-five years ago, or to the utterances of the "General Denomination in the United States" of seventy-five years ago, but to the latest utterances of the present American Baptist Missionary Union, to the hymnology used

in the churches and to the general teaching from Baptist pulpits.

As a fair minded scholar let him study the platforms of the National Conference of Unitarian Churches, the hymnology used in our churches, and the teaching of our representative Unitarian pulpits, and discover for himself what the gospel of modern Unitarianism actually is and approve or condemn it, and not pass judgment on the teaching of Unitarianism of seventy-five years ago as though it were the Unitarianism of to-day. He would find that the bond that binds together Unitarians in a single fellowship is best described in the following language of our National Conference platform: "These churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man. The Conference recognizes the fact that its constituency is congregational in tradition and polity. Therefore it declares that nothing in this constitution is to be construed as an authoritative test; and we cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and practical aims."

This constitution was adopted not by a mere majority vote; it was adopted unanimously by delegates from our Unitarian churches throughout the country.

Our Unitarianism therefore is not a religious fellowship, like others, based upon uniformity of belief, or upon the acceptance of a common central government, or upon the acceptance of a uniform ritual, *but upon the sharing by its members of a common religious spirit.* We cannot too often call attention to this fundamental distinction between our fellowship and other forms of organized religion. Not only do most people who are outside of our fellowship naturally fail to understand our position, but many of our own people are not very clear in their explanation of our position. They are confused by their early training in other churches. They are misled by analogies that are not pertinent. A Methodist knows very well what Methodism means. It is all contained in the "Book of Discipline" which is placed in the hands of children and portions of it committed to memory. A Presbyterian has "the Westminster Confession of Faith" to which he can appeal. The Episcopalian has his "Prayer Book;" the Baptist his teaching concerning immerson, the only true form of baptism.

But here is a body of people that has no book of discipline, no prayer book, no confession of faith which is obligatory upon its individual members, no Presbytery, no central government to which its members are subject. It seems like anarchy, like confusion, to the average man trained in the old churches, who naturally reasons according to the analogy of the old churches.

Many and many a time I have been asked by persons who have become more or less interested in what we are doing: "Mr. Brundage, just what is it that you Unitarians believe? Just what are you seeking to accomplish? How do you differ from other religious bodies?" And even after I have thought that I have made our position plain, some further question has shown me that my inquirers were as bewildered as ever.

Once more let me endeavor to put it as simply and as clearly as I can. The only way that I can state it clearly is by way of contrast. We live in a marvelous universe that as far as we can see is governed by laws which are slowly being discovered. There are great physical laws which govern in the physical realm, there are great spiritual laws which govern in the moral and religious realm. We accept the universe as an orderly whole. There are some things that we say we know; there are other things that we say we believe, because they seem to us to be in harmony with what we know, to be moral certainties. There are many other things that we frankly confess we do not know. Our attitude is that of a

learner, a seeker after truth, and we try to keep the windows of our minds and hearts open to all new truth. All our knowledge and beliefs we hold as subject to perpetual revision as new facts may require, for as we study the history of the past we see how gradual has been the discovery of truth.

The orthodox believer affirms that he holds a great body of truth which has not been gradually revealed by natural methods, but has been supernaturally revealed to a certain people, at a certain fixed time. This body of truth is *orthodoxy*, right doctrine, which must be accepted upon authority, which must not be questioned by the individual. As Bishop Burgess has recently declared, in opposition to Dr. Crapsey, there are certain facts, such as the supernatural birth of Jesus Christ, which can not be doubted; to doubt the truth of them is to pronounce ourself a heretic, and not orthodox. We say to our orthodox friends, "We cannot believe all that you believe to be true. We must be honest. You ask us to assent to your creeds before you will receive us into your churches. You make belief in the truth of certain creeds indispensable at least to all your clergymen.

On the other hand, we Unitarians cordially invite you to come into our fellowship upon the broad basis that the only real orthodoxy is the *truth* progressively being made known to come into our free fellowship and to try to help one another live the good life.

You say that you believe in God. We too believe in God, the God who is immanent in the universe, the God who is *in us*, who impells us to be true, and just and good and kind. We too worship this immanent God whose name is Truth, Justice, Love, "closer to us than breathing, and nearer than hands and feet", the source and ground of our being, revealed to us in the very laws of our being.

We too *worship*, we aspire and reach out towards the Unseen and the Eternal Father of us all. Religion to us is not something extra, artificial; added on to life, but the supreme fulfillment of life, the natural unfolding of the normal life into full beauty, power and significance.

You say that you believe in Jesus Christ. So do we, but we cannot believe all the dogmas that you have elaborated about him. We patiently study the real Jesus of history, and whatever in his exalted life and character approves itself as true, we seek to imitate and follow. He is our greatest leader in the good life.

You say that we must believe certain dogmas of religion in order that we may be saved. We reply that the supremely important thing is what you *are*, not what you believe, what you *are* and what you *do*. To us there is but one supreme test in religion and that is character, personal and social righteous character, and one of the greatest reasons why we honor Jesus of Nazareth so highly is because we believe that he taught this truth so clearly and unmistakably. You come together in your churches because you share belief in certain dogmas, because you partipate in a certain ritual, because you accept a certain ecclesiastical order and government. We have no controversy with you. But there are multitudes all about you who cannot believe your dogmas, accept your ritual and ecclesiastical order. You have tried to reach them and have failed to do so. According to the testimony of your own leaders the number of those outside your churches is not growing less but larger and larger. These people need a religious fellowship; they need to come together in the presence of their ideals to help one another live the good life. To all these we Unitarians appeal. We do not ask them to believe alike; we frankly admit that every man must believe what he can, what the facts as he individually interprets them seem to require. "We cordially invite to our working fellowship any who while they differ from us in belief are in sympathy with our spirit and practical aims."

What is this spirit which binds us

together in one Unitarian fellowship? Let me briefly recapitulate: It is *not* the spirit of other-worldliness, a morbid, unhealthy, ascetic spirit. It is *not* the spirit of worldliness, practical materialism, indifference to the claims of high ideals upon us. It is *not* the spirit of sectarianism, of dogmatic, intolerant partisanship. It is *not* the spirit of the mere iconoclast, the mere destroyer who destroys not to build anew, *not* to make room for growth but because he delights in destruction. It is *not* the spirit of skepticism, of unbelief, of that doubt which is not a sign of progress but a permanent attitude of the soul that will accept only what it can see and handle. It *is* a religious spirit, the spirit of the true worshipper, the spirit that aspires towards the highest, the holiest and the best. It *is* a profoundly ethical spirit that magnifies the importance of what a man is rather than what he believes. It is the spirit of the learner, the truth-seeker whose only orthodoxy is the truth, never fully grasped, never finally attained, but forever becoming known. It is the sympathetic spirit which inspires to do justice to those who differ from us. It is as we verily believe the essential spirit of Jesus of Nazareth. Bound together by such a spirit, sharing the vision of such ideals, we believe that we possess a gospel which the people need.

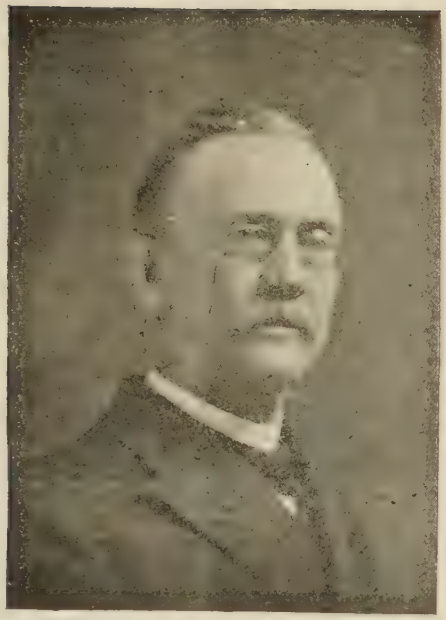
"A Wicket Gate to the Bible"

About the best "little publication" that we have encountered for many a day is Rev. W. C. Gannett's pamphlet prepared for use in Sunday Schools and Young Peoples' Religious Unions, as a genial introduction to the study of the Bible. It is genuinely a gate of invitation. It sets forth in small compass in the effective method of questions and answers (and often questions without answers—full of suggestion) an attractive survey of the Bible-field and Bible-motive, in just such terms of picturesque and imagination-awakening suggestion as Mr. Gannett is part-master of,—with not a word too much of erudition or homiletic weariness. The treatment falls into seven chapters: I. The Land of the Bible. II. The People of the Bible Land. III. The Religion of the People. IV. The Books and the Book-case: Old Testament Shelves. V. New Testament Shelves. VI. The English Bible: The Higher Criticism. VII. The Holy Bible. The last chapter concludes with a precious catalogue of best passages in Old and New Testaments; and at the conclusion of all come two very useful charts: the first a chart of the growth of Hebrew Religion and the Bible, (the best, most compact and luminous of any we remember to have seen) and the second a very unique scheme of "The Bible Book-case as arranged by the Higher Criticism."

It is the sort of method and spirit exemplified in this hand-book which can bring into our Sunday School work zest and final profitableness. Mr. Gannett has the poet's gifts of condensed statement that is yet alive. Some of his briefest answers to significant questions are veritable dramas of life and character portrayal. And the things left for the pupil to do for himself are master strokes of pedagogic inspiration.

Our Great Need

The great need of our Unitarian religion is to declare itself. It has never yet been preached from the housetop. It has been largely a private parlor religion. The outer door has been open, but no social committee has blockaded the sidewalk. We have perhaps prized our wares too much to cry them. Ours has been the church of the seeker, and not of the sought. We have whispered in confidence to mutuals what we should have proclaimed with loud voice to the multitude. We have not been concerned with the multitude, or felt we had any saving message for the bulk of mankind. We have been satisfied with smallness, somewhat preferring it as evidence of quality.—*C. W. Casson's "Paragraph Pulpit."*



REV. CHARLES W. WENDTE
Secretary of the Executive Committee

International Congress of Religious Liberals

Meetings in Boston September 22-27

ON the twenty-second to the twenty-seventh of September there will be held in Boston an international congress which, because of the large numbers, widely representative character, and unique aims of those who are to participate in it, promises to be one of the most interesting and important religious gatherings of the opening century.

The approaching Boston Congress of Religious Liberals (with a strong emphasis on the word "religious") is the fourth international meeting which has been held under the auspices of the International Council of Unitarian and Other Liberal Religious Thinkers and Workers. But the International Council itself is an American institution, having been organized in Boston in the spring of 1900, on the occasion of the seventy-fifth anniversary of the American Unitarian Association, and in response to a happy suggestion of its president, Rev. S. A. Eliot. While the Unitarian body, by virtue of its long existence in this and other countries, its service to religious freedom and enlightenment, and its special devotion to the interests of this international movement, has been gratefully accorded a spiritual primogeniture in it, yet nothing could be farther from the ideals and purposes of those who founded the International Council than to make of it an instrument of denominational propagandism. The largeness of its aims are well stated in its preamble: "The

purpose of this association shall be to open communication with those in all lands who are striving to unite pure religion and perfect liberty, and to increase fellowship and co-operation among them."

This, by the way, is the first of the only two articles of association which the Council has ever adopted. The second is a purely business provision calling for the election of an executive committee of twelve persons, chosen so far as possible from different countries and religious fellowships, to whom is committed the conduct of its affairs and the general arrangements for its biennial congresses. This executive committee consists at present of the following persons: Professor G. Boros, D. D., Kolozsvar, Hungary; Rev. W. Copeland Bowie, London; Professor J. Estlin Carpenter, D. D., Oxford; Rev. Samuel A. Eliot, D. D., Boston; Professor B. D. Eerdmans, D. D., Leyden; Rev. P. H. Hugenholtz, Jr., Amsterdam; Professor E. Montet, D. D., Geneva; Professor H. Oort, D. D., Leyden; Professor Otto Pfleiderer, D. D., Berlin; Professor Jean Reville, D. D., Paris; Rev. Schoenholzer, Zurich; Rev. Chas. W. Wendte. Boston.

For the years 1905-07 Professor E. Montet has been president. Rev. Chas. W. Wendte has been the general secretary of the council since its organization in 1900.

The International Council seeks to bring into closer union for exchange of ideas, mutual service, and the promotion of their common aims, the historic liberal churches, the liberal elements in all churches, the scattered liberal congregations and isolated workers for religious freedom and progress in many lands. It aims to be a source of courage and strength to them in their struggles against dogmatic intolerance and ecclesiastical tyranny. It cultivates large and fraternal relations with the great liberal movements in religion now going on under various names and auspices throughout the world.

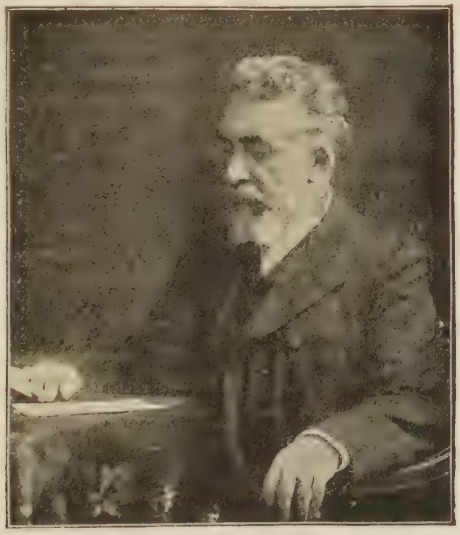
PREVIOUS CONGRESSES

Its very first congress, held in London, in 1901, under the auspices of the British and Foreign Unitarian Association, proved a great success. About fifteen different nationalities, from Iceland to Australia, India and Japan, and twenty-one different church connections, were officially and unofficially represented. While the Christian element was overwhelmingly in the majority, the congress was glad to welcome Jewish, Hindu and other believers. The audiences ranged from five hundred to two thousand. The addresses and papers, and the sermon by Rev. Stopford A. Brooke, were of a high order of merit.

The second congress was held in Amsterdam in the autumn of 1903 by invitation of the religious liberals of Holland. The latter consist in part of liberal denominations, such as the Remonstrants, who, two hundred years and more ago, withdrew from the Dutch Reformed Church because of their intellectual and moral protest against the doctrines of Calvinism; the Mennonites or Baptists of Holland, who hold theological views similar to Unitarians; the free French Walloon churches and others. In part also this liberal element in Holland is made up of the left or advanced wing of the Dutch Reformed Church, nearly one-third of whose fourteen hundred societies is sympathetic with liberal views in religion. For mutual aid and comfort these various free-thinking bodies and individuals have formed a union, the Protestanenbond of Holland, which now has about one hundred and sixty branch societies throughout the little kingdom. Again we were greeted by large gatherings of deeply interested hearers. The membership rose to over nine hundred, who enrolled themselves as from sixteen different nations and twenty-four church connections. Prof. Dr. Henry Oort of Leiden, the eminent Old Testament scholar, presided. Prof. Dr. B. D. Eerdmans, the successor of

Kuenen at Leiden, was the efficient secretary of the local committee.

Two summers ago, in the ancient city of Geneva, Switzerland, once termed the Protestant Rome, and where, during John Calvin's autocratic rule, Michael Servetus was burned for denying the Trinity in the Godhead, the third congress of the International Council was held. The invitation came from various bodies, religious and civic, such as the Swiss Association for Free Christianity, which with its one hundred and thirty local associations forms a network of liberal endeavor all over the republic, from the liberal ministers, who comprise about half the Protestant clergy of Switzerland, and the progressive members of the theological faculties of the Swiss universities. That of the University of Geneva, founded by John Calvin himself, is particularly radical in belief, three of the five professors of theology announcing themselves at the congress as Unitarian in their religious philosophy. The Geneva congress chose to call itself a "Congress of Free and Progressive Christians." Its sessions took place in the great hall of the university, and it was presided over by Prof. E. Montet, dean of the theological faculty. The Synod courteously placed the ancient cathedral of St. Peter at its disposal for religious services, and large congregations listened to eloquent sermons by Rev. Charles Wagner of Paris, author of the "Simple Life"; Rev. J. E. Roberty, the talented preacher at the Oratoire in Paris; Pastor Karl Furrer, a German-Swiss pastor from Zurich, and an English discourse by Rev. Minot J. Savage of New York.



PROF. EDOUARD MONTET, D. D.

Dean of the Faculty of Protestant Theology of the University of Geneva, Switzerland, and for the past two years President of the International Council.

This year the congress returns to the city of its origin. To assure a cordial welcome and ample preparation for it a local Boston committee has been for a year or more steadily at work. Its members consist of chairman Rev. S. A. Eliot, D. D., president of the American Unitarian Association; treasurer, Mr. George W. Wigglesworth; secretary, Rev. C. W. Wendte, pastor First Church in Brighton; Rev. George A. Gordon, D. D., minister of the Old

South Congregational Church; Rev. Paul Revere Frothingham, minister Arlington St. Church; Rev. Frederick A. Bisbee, D. D., editor of the *Universalist Leader;* Edwin D. Mead, president of the Free Religious Association of America, and Rev. Franklin C. Southworth, president of the Meadville, Pa., Theological School. This iocal committee represents a still larger constituency of liberal religious believers, among whom are the Unitarians, Universalists, the Christian connection, Progressive Friends, Liberal Orthodox, Reform Jews, Ethical, Philanthropical and Religious Societies, and many individual progressive thinkers and workers. These have all united in the invitation which has been extended. The name adopted for the meeting—"Boston International Congress of Religious Liberals"—is indicative of the breadth of its fellowship. The widespread interest in it which has already been manifested, the generous financial support assured, and the general acceptance of its invitation, all give promise of a largely attended and most successful series of meetings, quite the equal of any thus far held under the auspices of the council. A significant expression of the growing breadth and charity which characterizes the age is the list of honorary vice-presidents of the congress, which comprises nearly one hundred names of men and women well-known to the American community for their intellectual and moral worth and public service, and belonging to many different households of faith. We cite a few of them: United Ssates Secretaries W. H. Taft, James R. Garfield and Oscar Strauss; Rev. Edward Everett Hale, chaplain of the National Senate; Senator W. Murray Crane, Major General O. O. Howard, General A. W. Greeley, Governors Curtis Guild and Charles E. Hughes; ex-Governors John D. Long, Selden Connor and Wm. L. Douglas; ex-Senators W. E. Chandler, Paris Gibson, S. W. Palmer and W. D. Washburn. Among university presidents, Charles W. Eliot of Harvard, Alderman of Virginia, Faunce of Brown, Frissel of Hampton, Gilman of Carnegie Institute, Gunnison of St. Lawrence, G. Stanley Hall of Clark, F. W. Hamilton of Tufts, Harris of Amherst, Hyde of Bowdoin, Jesse of Missouri, Jordan of Stanford, Schurman of Cornell, Seelye of Smith, Slocum of Colorado, Swain of Swarthmore, Taylor of Vassar, Thwing of Western Reserve, Van Hise of Wisconsin, Wheeler of California, and Wright of Clark College. Among the clergy, Revs. A. H. Bradford of Montclair, Robert Collyer, Lyman Abbott, J. Coleman Adams, Frank O. Hall, Charles E. Jefferson, J. B. Weston, J. J. Summerbell, Rev. Professors G. F. Moore and W. W. Fenn, P. S. Moxom, Theodore T. Munger, Josiah Strong, Rabbi E. G. Hirsch, Rev. George Batchelor.

Among authors, Samuel L. Clemens, Richard W. Gilder, Prof. Charles Eliot Norton, Goldwin Smith, E. C. Steadman, Felix Adler, Edward W. Emerson, T. W. Higginson, Mrs. Julia Ward Howe, H. C. Lea, H. W. Furness.

Among the judiciary, Chief Justice Marcus P. Knowlton, Hon. William C. Loring, Hon. Thomas J. Morris (Baltimore), Hon. James M. Morton, Hon. Frank S. Roby (Indianapolis).

Among men of affairs, H. L. Higginson, Charles L. Hutchinson, St. Clair McKelway, Jacob H. Schiff, Albert K. Smiley, Samuel Bowles, B. F. Trueblood, Alfred T. White and Henry W. Wilbur.

While many of these representative men may not be present at the congress it has their approval and sympathy and they cheerfully lend it their name.

FOREIGN DELEGATES

The representation from abroad will be such as to assure a truly international gathering. From fourteen countries delegates are promised, representing thirty or more church fellowships. One hundred and twenty have already engaged passage from Great Britain, fifty-seven of them ministers. One of the most interesting of these will be Rev. John Hunter, D. D., the minister of

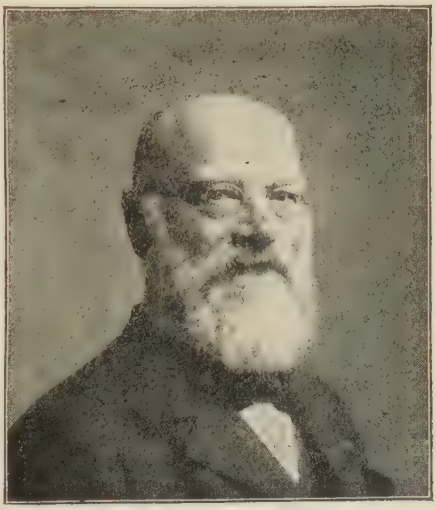
REV. JOHN HUNTER, D. D., of Glasgow

Trinity Congregational Church in Glasgow, Scotland. Dr. Hunter is to preach the sermon before the congress in Arlington Street Church. He has long been known as one of the most eloquent pulpit orators in Great Britain and a man of broad and reconciling spirit. Another delegate of prominence is Sir W. B. Bowring, a leading shipping merchant, and late lord mayor of Liverpool, who, in return for eminent public service and the gift of a public park to the city, has recently been voted its freedom. He belongs to a distinguished family, whose best known member on this side of the Atlantic is Sir John Bowring, statesman, and author of celebrated hymns, such as "In the Cross of Glory."

Hon. Frederick Madison, member of Parliament from London, and active in the Church Liberation Society, is also of the party. Among the clergymen are Rev. W. Copeland Bowie, secretary of the British Unitarian Association, and until lately an active member of the London School Board; Revs. C. J. Street of Sheffield, V. D. Davis, editor of the London *Inquirer*, W. G. Tarrant of London, poet and reformer, and A. Webster of Aberdeen.

An interesting personality will be found in Rev. Miss Gertrude von Petzold, the only Unitarian woman preacher in England. A German by birth, but English by education and training, Miss Petzold, who is of fascinating personal appearance, occupies a pulpit in Leicester. Recently she has dared to invade her native country as an apostle of liberal religion, delivering three addresses, and preaching in the American Church in Berlin with great a cceptance to large congregations. She will be heard in the Second Church, Boston and at Brighton, while among us.

Among the speakers from Germany who will address the congress are three men of distinguished ability and service. Professor Dr. Otto Pfleiderer is one of the lights of the University of Berlin, a recognized authority in the field of historical criticism and religious philosophy, and the author of many learned and important books. After the congress he will remain in this vicinity for some weeks in order to deliver a course



FROF. OTTO PFLEIDERER, D. D,

of lectures in German before the Harvard Theological School. The German Society of Boston, has also in mind some large hospitalities towards this eminent scholar.

Professor Dr. Martin Rade of the theological faculty of the University of Marburg, is not only a theologian of acknowledged repute in Germany, but as editor of Die Christliche Welt (*The Christian World*), a widely circulated journal, he exercises a wide influence on contemporary religious thought throughout his native country.

Rev. Dr. Max Fischer is revered as the pastor of the Church of St. Mark in Berlin and a prominent member of the German Protestantenverein, or union of liberal Protestants, which he will represent at the Congress.

From Switzerland comes an interesting group of men. Rev. G. Schoenholzer is pastor of a church in Zurich, a preacher of unusual gifts. Rev. L. Ragaz is a minister of the ancient cathedral in Basel in which the dust of Erasmus reposes. Dr. Ragaz has recently declined an election as professor of theology at Berne University, and is an acknowledged authority on ethics.

Rev. Tony Andre is the brilliant minister of the Italian Church in Florence. This is the society which owns the little cemetery in that city in which Theodore Parker, Mrs. Browning, Walter Savage Landor, Lord Napier, Arthur Hugh Clough, Mrs. Trollope, Hiram Powers, John I. Hart, and others sacred to English-speaking races were interred.

From far off Hungary will come Prof. George Boros of Kolozsvar and Rev. Nicholas Jozan of Budapest, delegates from the Unitarian churches of that country, which for over three hundred years have upheld liberal principles in church and state.

Holland sends a strong delegation, Professor Dr. H. Y. Greenewegen of the University of Leiden, a proven friend of the Congress; Prof. K. Lake, who, although an Englishman and a

REV. W. COPELAND BOWIE

Secretary of the British and Foreign Unitarian Association.

member of the Established Church of that country, holds the New Testament chair at Leiden; Prof. Dr. Meyboom of the University of Groningen; Rev. P. H. Hugenholtz of Amsterdam, already mentioned; Rev. F. C. Fleischer, representing the Mennonites or Baptists of Holland, and founder of its Green Cross (district nursing) work, and others.

Professor Dr. Jean Reville is one of the leaders of the Church of the Huguenots. He comes of a family distinguished for scholarship and service to liberal religion. He has just been appointed a member of the faculty of the College of France in Paris, in succession to his eminent father, Prof. Albert Reville. The author of numerous books, for a number of years past Prof. Jean Reville has also edited the *Review of Religious History*. His topic at the Congress will be "The Separation of Church and State in France." Dr. G. Bonet-Maury has long been a professor at the University of Paris. He was a member of the World's Parliament of Religions in Chicago in 1892, has recently been

made an honory doctor of laws by Aberdeen University, and is universally esteemed as a champion of "pure religion held in a spirit of perfect liberty." Another French speaking delegate whose appearance at the Congress cannot fail to create great interest is the Abbe A. Houtin of Paris. Abbe Houtin is a foremost representative of the new movement in the Roman Catholic Church for spiritual light and liberty. His books, brilliant and courageous, masterly in their arrangement of material and carefully documented at every step in the argument have been promptly placed on the index by the Roman See, but are widely read and most influential.

[NOTE—We are indebted to the *Boston Transcript* for this account, prepared by Rev. Chas. W. Wendte. The article has been considerably condensed to fit our space.—EDITOR.]

The Architecture of Liberal Churches

BY MRS. WM. I. NICHOLS

WE have all been interested in the raising of the $150,000 for the missionary work of the American Unitarian Association. To the missionary it means the opening of new fields and the assurance of adequate support. To the newly established movement it means a church building. To many societies it suggests the subtle temptation to borrow a sum in addition to what they had anticipated expending on a church or parish house. To all Unitarians it means more churches and, we hope, stronger societies.

If we are to expend this sum, and other sums collected at real sacrifice from our small but loyal body of Unitarians, if we are to build more churches, shall we not take time to consider just what kind of churches we are to build? We may for brevity dismiss all other denominations, and consider our own liberal church buildings. We have drawn from both classic and mediæval models. It is asserted that revivals or reactions are signalized by a return to the simpler classic forms. In using either of these models we must recognize the fact that much of their beauty depends upon their symbolism, and that their symbolism is not our symbolism.

I wonder if we realize at all what it means to build a church?—to take the money raised by a group of people pledged to the support of a liberal Unitarian movement, and then try to embody the religious ideals and practical needs of such a group of people in a building that will express the highest thought of the best minds and stimulate all to better living and higher thinking.

To my own mind nothing so nearly fulfills my ideal of a Unitarian church interior as the best type of the Colonial meeting house, kept in the soft tones and free from crude stained glass. I would like to suggest, as an humble student of architecture—a lover of the art—and a Unitarian who cares enough for our liberal heritage to regret every ill-designed church, that the Unitarian Association make loans only on church plans representing a building calculated to meet the needs of our congregation and to reflect credit upon the denomination.

The early Unitarians freed themselves from much that was grotesque in theology. In many cases they took possession of the fine old churches, leaving their more orthodox church members to build new meeting places. By some strange inconsistency, when our Unitarian congregations built new churches they built in many instances inartistic and fantastic church edifices. The congregation later tries, with the help

of stained glass windows, new decorations and pulpit hangings, to beautify such a church; but it is often a hopeless task.

Again, our churches are designed on conventional lines, and our church services in such buildings are unconsciously molded into conformity with conventional forms of service. Let us begin to build churches that represent our liberal movements. These churches will be as different as are the congregations they represent. The planning of such a church will require careful thought. Too often these matters are hastily decided at stormy meetings, by a church committee of busy men—men often more anxious to dominate than to serve the committee. The architect is given vague or contradictory instructions; at least, he is given the location and size of the lot, and the desired cost limit. If he knows anything of Unitarianism he knows that it is different from other Protestant denominations, so he tries to make a church that is different from other churches,—and he usually succeeds in giving us something original.

The organization contemplating a new building should ask first: "Can we afford to build a church at all?—a church good enough to represent our religious ideals to this community, to ourselves, and to those who are to carry on the work after us? Are we sure enough of the loyalty of this group of people—sure enough of the benefit this church will be to this community—to ask other people, in other localities, to help us build our church?" Nobler seem the great unfinished mediæval towers, the empty niches, the uncarved blocks in which lie buried uncut capitol and base. Let us be very honest with ourselves in our church building. Our Unitarian poet Longfellow wrote for us:

"In the elder days of art,
Builders wrought with greatest care
Each minute an unseen part;
For the gods see everywhere.

"Let us do our work as well,—
Both the unseen and the seen;
Make the house where God may dwell
Beautiful, entire, and clean."

When a manufacturer wants a new factory he plans the location of every piece of machinery. The power shall be here, the great smoke shaft here, the belting that carries the power here, and here, he thinks of light and air and all the needs of work; if he is a good man and wise he thinks of its relation to his workers. I would like to think that our ministers, as master workmen, have as clear an ideal of the planning of their workshops,—that they know as well just what activities they wish to develop, and just the right relation of each part of the building to the work of the whole society.

There is a popular superstition that a great church plant indicates a great movement. We may be duplicating in our churches the work done in other organizations for relief and education, but on the other hand a small church may represent the motive force of an electric power house, sending its force out through all the arteries of the community.

I believe that every church should be so arranged that it can with propriety be used as a general meeting place for the neighborhood in which it is placed. The duplication of assembly rooms in churches, charitable organizations and educational institutions—buildings untaxed and erected from public funds or private contributions—seems wasteful and unethical. The new Unitarian churches might justify their existence by opening their doors for more general use. Such a church has something to offer the community. On the other hand, the church built for the personal gratification or spiritual gain of a small group can hardly urge its claim upon the general denomination for help.

We are Unitarians, and have urged the claim of Unity. Let us have unity of design in our churches—one style, one form of ornament, one ideal for the broad usefulness of our churches. One color.... Let us beware of the streaked and striped models. Let us accept a design good enough to bear being

executed in one color and one material, depending upon the excellence of workmanship and ornament for its beauty; and the shadow effects from properly projecteds parts will prevent monotony of surface.

I want to plead for an unbroken and unornamented roof structure. Frankly it is covering, a weather shield, and its great surface gains nothing in beauty by being overlaid with fantastic colors or patterns in slate or shingles. Joseph's coat of many colors may have been a festive feature on the plains of Palestine, though it evidently stirred up a good deal of ill feeling among the brethren. So we can dismiss the decorated roof, relegating it to the past along with the patchwork quilt patterns of our mothers and grandmothers; and I trust that along with it will go all that love of the fantastic so apt to fascinate the church building committee.

If we are Unitarians, let our churches have complete unity of plan. First grasp the future possibilities of the church plant, and then let each part be a component part of the whole. Let us make for harmony in color and design as we love peace. Let us remind ourselves that the enduring architectural styles—the Classic, and the Gothic in most of its forms—were one-color designs in elevation. The sky, the trees and the flowers add color to the exterior; while on the inside all the symbolism and story burst out in color and symbolic ornament.

There is a mission in Mexico where two pious men spent nine years working with brush and plaster, decorating the old mission building standing isolated and alone on the plains; working to make the walls and ceilings tell the story they believed to the travellers and Indians gathered there at its services.

Let us be honest in our church buildings and avoid shams—sham stone, sham towers, sham windows and sham ornament. Let us design our church on democratic principles, with equal advantages for all. Let us consider both ethics and æsthetics, and build with sympathetic eye for the natural landscape—if there be one. Alas, too often it consists but of street, curb and pavement, with a background of city houses and perhaps a few stunted trees bordering our church lot. If this be the case we owe the neighboring taxpayers—who bear their share of the burden of the support of untaxed churches—something. Let us pay with a liberal hand, and make our churches —even cheap churches—so symmetrical in form and proportion, so excellent in workmanship, so harmonious in color, that to see the church will be to feel instinctively that it has a message—a message of the pure life, simple and unspoiled. There are some places in which one feels at once the all-pervading sense of rest; not slothful idleness, but the quiet pause wherein one gathers strength for better living.

I want to speak tenderly and reverently of one of the sources of much lack of harmony in church interiors. When we miss from our family circle one who has been faithfully attached to the church and its activities we think involuntarily of some memorial that can be placed in the church. If we are asking space in a semi-public place for such a memorial we must be sure that we are making our gift one that will be a distinct addition to the beauty or usefulness of the church. A stained glass window may be "a joy forever', or it may be a light-obscuring affliction. Moreover, even good memorial windows may be so placed as to conflict with each other and with the interior wall decoration. Where one general scheme of a decorative form is used, as in the windows of the Church of the Savior in Brooklyn, some latitude is allowed to the donor, but the general scheme is kept in harmony with the architecture and the color of the church interior. Colored pieces of glass have, of themselves, no especial memorial attribute; and unless they are combined into beauty of form, design and color by an artist they ill fulfill the purpose of church memorials. The bit of red or

green in a window may be needed, but it plays strange freaks at times when the sun sends its reflection dancihg over the bald head of our neighbor in the pew nearby. Better to look through the clear white many-paned windows of our meeting houses to the blue sky, the flying birds or the budding branches!

Sitting in such a church not long ago I looked out and saw it all—the trees, the limbs bare, but with promise of green; then the brown, weather-beaten end of a shed. Why, in all the years, had no loving hand planted a vine where it would throw a green mantle over it? Why do our country churches appear so bald in their smoothly painted whiteness? Have we been hearers of the word and not doers?

Then a word about alterations and additions. When we build a church we want to enter into the undertaking "soberly, discreetly, and in the love of God,"—with something of the spirit introduced into the marriage service. Sometimes our church buildings are not successful. Well, the same is unfortunately true of marriages; but nothing is gained by introducing new schemes. The wooden church of Gothic design is not improved by the addition of a Renaissance parish house of stone. The Quaker meeting house, getting in the line of modern improvements in lighting and heat, puts in a Byzantine doorway. Then we have the Colonial church with a Queen Anne parish house; the Colonial church whose fine old pillars and woodwork have been torn out and its great, barn-like interior decorated with the cold gray frescoes of the early part of the last century, simulating a flat, semi-classic effect; the church in which the eccentric architect places the same architectural ornaments used by him in private houses or railway stations; and the simple classic church with its interior surfaces combed into fantastic plastic designs in colors. If we are to alter or add to an existing building let us make our work conform, in material and design, to the scheme employed in the main structure, and in decoration use the colors and forms that harmonize with the architecture of the building.

In 1902 the American Unitarian Association issued a little pamphlet entitled "Plans for Churches," in which they set forth clearly the purpose of the pamphlet, namely: "to aid the smaller societies to build for themselves convenient, attractive and inexpensive churches." It is well to bear in mind that the present time is not one that lends itself to inexpensive building. Constant labor agitation and a complicated system of allowing percentages to middlemen or sub-contractors involve the builder in endless vexation and expense, and he safeguards himself by allowing liberal margins on his estimate. So much that is said in this pamphlet is simply and well said that I will not repeat the points covered therein.

It makes for unity to plan to have in the original drawing a completed church plant, harmonious in design. Then, if only part can be done at first that part will be properly located on the lot, and so arranged as to be most conveniently used when the entire building is completed.

We find among our rural churches some interesting and artistic buildings. The city church too often strains for imposing or striking effects. The country church is frankly local and social. Some of the new churches are in reality parish buildings, and as such meet admirably the needs of the smaller societies.

We often practise in our church buildings, extravagance entirely out of harmony with the income of the society or the size of the congregation. We assume the need of a certain type of building, of equipment, and of music. There is a tendency at present, owing to the ease with which loans may be secured, to live in houses in which the owner has small equity. I think we do not have the same sense of home in such a house, and I am sure the happiest congregations are those that build their churches without receiving outside

aid. Let us fight debt and pauperization in the church as we fight it in the slums.

As to plan, I like something simple and direct. The photograph of the stone church at Winchester, Mass., published in the Unitarian Year Book of 1900, shows a tower-like entrance halfway back on the main structure, suggesting at once access by the main entrance to all of the various parts of the building. One could give a clear guess as to the location of church, Sunday School rooms and parish parlor. There are the enigmatic faces disclosing nothing of the inner life; there are the enigmatic buildings whose external features give little indication of the internal arrangement.

So, to sum up the steps to be taken in erecting our Unitarian churches:

First, a clear idea of what a Unitarian church is to do for the congregation and the neighborhood.

Then a self-respecting independence, and patience in raising funds for the building.

Securing clear instructions from church, Sunday School, Young People's Union and Alliance of their various needs, and incorporating them, as far as possible, in a plan. Then put that plan, framed, in a convenient place, where it may be studied and modified until it is finally perfected.

Let the arrangement be simple and direct, free from shams or affectations, with ample light and automatic ventilation, since no janitor or usher is to be trusted to supply the congregation with fresh air.

Let us have consecrated men to direct our churches, and faithful congregations to support them.

Meadville Conference

The Meadville Conference had a delightful session on August 7th and 8th at Unitarian House, Chautauqua. We had as speakers Thos. Clayton, J. H. Applebee, A. M. Rihbany, Prof. F. C. Doan, S. M. Crothers, Dr. Jas. G. Townsend, H. H. Barber, Pres. F. C. Southworth, W. L. Beers. We held two sessions of one hour each on each day. On Thursday night a public reeeption for Dr. Crothers was well attended. On Friday A. M., August 9, a ministers meeting with Prof. Christie and Dr. Crothers as leaders.

Dr. George E. Vincent, the president of Chautauqua Institution, came and gave us a hearty speech of welcome. Meetings were all full, men had a good time.

We should, I think, make much of such meetings and develop over the whole country such centres where we can become acquainted with each other and with the work. If we live the Conference in Chautauqua is going to be repeated each year and some day it will count for much if I mistake not.

REV. CHANNING BROWN

Unto the Hills

I.

Unto the hills I lift mine eyes:
Thy strength, great God, is bosomed there;
And as in patient peace or prayer
I watch their climbing sanctities.
Thy home is in the distant skies;
We of the earth not yet can share
The glory of thine upper air:—
We lift unto the hills our eyes,
And lo, in them our Earth leaps high
To touch thy Heaven, and share with thee,
Then share again with us, thy grace.
We cannot see thy holy place;
But these lift Earth with thee to be—
Then soar in hushed eternity.

II.

Take back the folly of the phrase.
Not in high Heaven alone art thou:
Here, in our Earth, here, with me now
Great God, hast thou thy dwelling place.
O splendid hills, through wondrous days
I watch the clouds wreath o'er your brow,
And as the lengthening shadows grow
Front God in glory, face to face.
Not to meet God,—with God to climb,
Ye spring to pierce the glowing sky,
The passion of his strength in yours.
And I, whose spirit prayer-ward soars
Before the vision, even I
Share in God's leap to heights sublime,

North Woodstock, N. H., August, 1907.

Hancock, Me., Conference

The sixteenth annual session of the Hancock County Conference was held at West Gouldsboro, Maine, August 13 and 14 The sermon on the evening of the 13th was preached by Rev. C. F. Dole, D. D., a man to be heard, because a man with a message proclaiming the Gospel of Good Will. On the morning of the 14th the devotional service was conducted by Rev. M. Angelo Dougherty of Cambridge, Mass., and the welcome to the guests was extended by Mr James A Hill of West Gouldsboro. Rev. W. R. Hunt of Orange, N. J., speaking upon "The Church as a Factor in the Development of Morals" cried aloud as the prophets for a fine and high and clear standard of morals, for the pulpit free from bondage to illegitimate interests. for the practice not alone of private virtues, but also of public morals. Rev H. H. Saunderson of Cambridge Mass., with the topic "Religion and Habit" urged the powers of life growing to the fulness of spontaneity and freedom in the depths of being below consciousness, as with religious fealty we use them aright. In the afternoon Rev. Thomas Van Ness, on the topic "Unitarianism as New Thought," noted the birth of Unitarianism in the sense of justice and human right, carrying with it modification of theology and reforms in society, and becoming an ever wider consciousness of humanity working with the ever present God, to humanity's highest achievements. Rev. Alfred H. Brown of Newton Center, Mass., speaking on "The Relation of the Unitarian Church to the New Thought Movement", held that Unitarian thought develops into the new thought, that we learn better to apply spiritual power to creative ends, that there is a creative divinity in man making for soundness of mind and of body, and lifting him above fear and worry. Man is a being of possibilities whose limits in excellence we may not fix.

The reports from the churches showed that Mr. Robert P. Doremus of the Meadville School is serving for the summer at Winter Harbor and at Prospect Harbor; Rev. S. W. Sutton, the pastor at Ellsworth, at East Lamoine; Rev. H. H. Saunderson at Sullivan; Rev. M. Angelo Dougherty at West Gouldsboro; and that Bar Harbor through an extended period of service, is hearing the men of our church living for a time in the glories of the Maine coast.

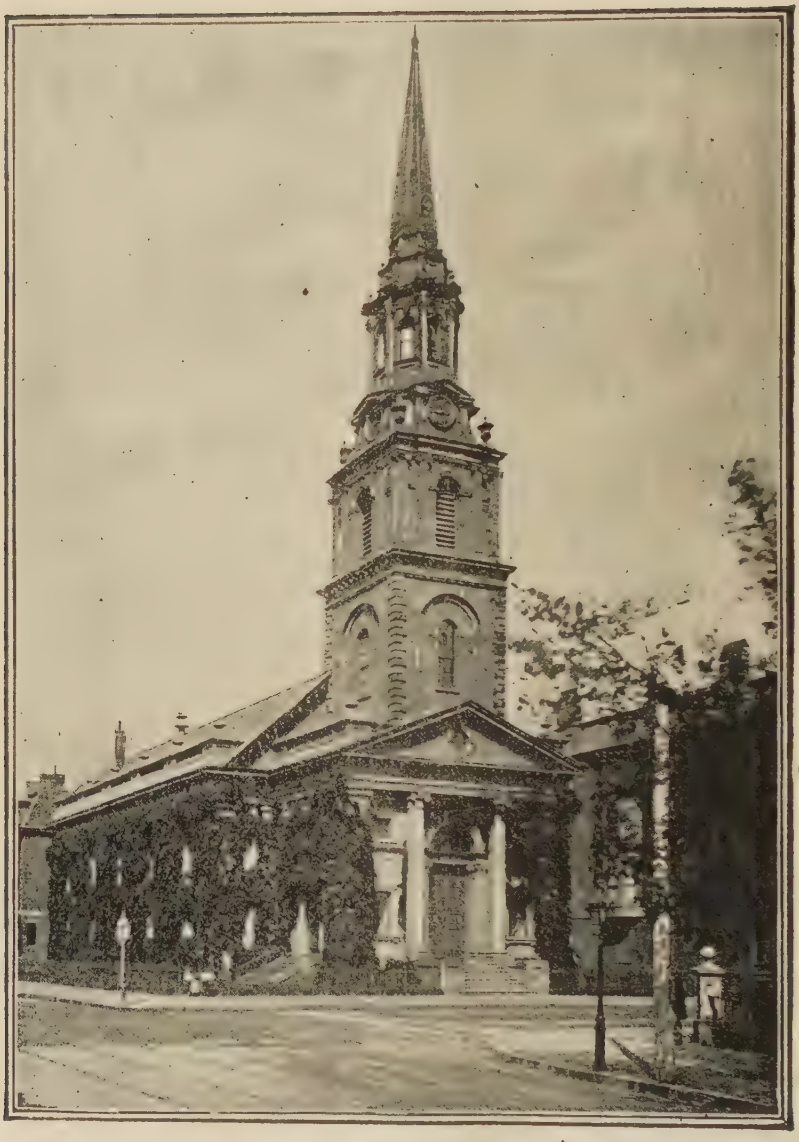
The following presented by the com-committee on resolutions, Rev. W. R. Hunt, Mrs. Thomas F. Moran, Capt. S. O Moore, was adopted:

We learn with sorrow of the death of members of the Conference who were loyal Unitarians and closely identified with the Conference in the past. Mr. Arthur S. Newman of Bar Harbor, Mrs. Helen Wiggin Morrison of Ellsworth, Mr. Albert M. Hopkins of Ellsworth, all have died since the last meeting. We wish to spread upon the minutes of the Conference an appreciatioa of their interest in the Conference, our sorrow at their death, and our sympathy with their families.

The committee on nominations, Mrs. A. S. Cummings, Mr. James A Hill, Mr. Robert P. Doremus, reported, and the following officers were elected: President, Mr. B. C. Reynolds, Bar Harbor; Vice-President, Rev. H. H. Saunderson, Cambridge, Mass.; Sec'y and Treas., Rev. S. W. Sutton, Ellsworth; Executive Committee, Mr. Fred A. Noyes, Sullivan; Mr Irving Osgood, Ellsworth; Capt. S. O. Moore, Prospect Harbor; Mrs E. S. Shaw, West Gouldsboro; Mrs. Thomas F. Moran, Bar Harbor; Hon. Bedford E. Tracy, Winter Harbor; Mr. Everett McFarland, East Lamoine. Invitation was received and accepted to hold the session of 1908 at Bar Harbor; the date will be August 11 and 12.

The hospitality of the entertaining parish was choice and abundant; the Conference expressed its thanks; it appreciated the service of song; it remembered the courtesies of the Maine Central railway and of the management of the steamer Marjorie. The Conference closing with a devotional service conducted by Rev. H. H. Saunderson, the delegates departed glad to again have been together in the fellowship and helpfulness of the recurring annual session.

S. W. S.



ARLINGTON STREET CHURCH, BOSTON, MASS.
REV. PAUL REVERE FROTHINGHAM, MINISTER

Our Historic Churches

X. The Arlington Street Church, Boston

BY REV. PAUL REVERE FROTHINGHAM

THE Arlington Street Church has had a varied and interesting history. Though the society does not date back to the earliest days of the Commonwealth, its age is sufficient to entitle it to respect. Beginning as a Presbyterian church it came, at a later time, to prefer the Congregational fellowship, and then under Channing it passed into the freer atmosphere of the Unitarian communion.

It was in 1727 that a little company of people,—"religious, moral and industrious people," they were called by one of their descendants,—came across from the northern counties of Ireland. Like the Pilgrims and Puritans they were persuaded to this step by the desire of civil and religious freedom. Among them was a youthful minister, the Reverend John Moorhead.

On their arrival in this country, like those who had preceded them a century earlier, they immediately set about securing a place for religious worship. There was an empty barn standing on the corner of Berry Street and what was then Long Lane; this building was purchased and converted forthwith into a meeting-house.

The congregation of that early date adopted a policy which has been adhered to ever since, and called their church after the street on which it stood. The "Church in Long Lane," therefore, was the predecessor of the Arlington Street Church.

For nearly twenty years the people were contented with their renovated barn, though they found it necessary to add two wings to the original building in order to accommodate the growing congregation. In 1744, however, a new church was erected which did not differ from the ordinary meeting-houses of that day. It was simple enough, as the old pictures show it to us, and makes us wonder what its predecessor was if this was considered an improvement on it. Here John Moorhead preached and Jeremy Belknap,—both of them men of marked ability and genuine power; the latter the founder of the Massachusetts Historical Society and a writer of distinct repute.

The next change to take place was one of polity, and in 1786 the society, which was then reduced in numbers, renounced the Presbyterian order and "of their own free will, and by a formal vote, adopted the principle of Congregational independence." Except for this significant change its history would, indeed, have been a different one. It would have had no Channing for its minister, and might to this very day have been sending delegates to the Presbyterian Assembly. Two years after this important step, an event took place which brought the society into notice and which caused another change of name.

In 1788 the Convention assembled in Boston for passing on the Constitution or "frame of government" for the United States which had been adopted by the famous Philadelphia Convention. The first meetings of this Convention were held in the old State House of that date. Lack of space however compelled a move, and subsequent meetings were held in the Long Lane Meeting House. The pews upon the floor were reserved for members of the Convention, the seats in the galleries being open to the public. There, on February 6th, 1788, after nearly a month of careful deliberation, the Federal Constitution was adopted and ratified in the name of the people of Massachusetts. In consequence of this act, and in happy celebration of so joyous an event, the

CHANNING STATUE, BOSTON
DEDICATED, JUNE 1, 1903

street on which the church was standing received a new and worthier name. No longer mere Long Lane it was christened Federal Street. The people themselves conferred the name, not waiting for any action by the town authorities A week after the final vote was taken by which the Constitution was adopted, the people, we are told, forming in a "grand procession" and marching through the street enjoined this change of name. Thus it was the church in Long Lane became the Federal Street Church, which was soon to be well known throughout the country.

On the first day of June, 1803, William Ellery Channing was ordained to the Christian Ministry and installed over this society. He had accepted the call because the church was in such a weakened condition. The congregation was small, his predecessor not having much success in holding the people together by reason of his excessive diffidence and distrust So Channing declined the call to Brattle Street, where the congregation was large and influential, and went to the smaller church where the members were few in numbers and humble in condition. But the preacher could not well escape the consequences of his power. If he did not go to the people they quickly flocked around him. The church which had sheltered the Federal Convention soon came to be too small for Channing's growing flock.

In 1809 a new and larger house of worship, the one which many people still remember as the Federal Street Church, was built and dedicated. There Channing preached his mighty sermons and exerted his prodigious influence; there people listened to him as he declared against the horrors of war and proclaimed the dignity and worth of human nature; and there they followed when he led the way into the greater freedom of the Unitarian position.

Another change, however, was ultimately necessary. Business blocks crept in around the meeting house; people were moving from its neighborhood and in 1859, with deep regret and sad misgivings, the people spoke their last farewell and entered their new and larger place of worship,—the present Arlington Street Church. The present church, therefore, was unknown to Channing, having been built nearly twenty years after his death. It more than atones, however, in dignity and stateliness for anything it lacks in the way of historic interest and personal associations. Wearing on the outside the appearance of a Sir Christopher Wren meeting house, on the interior it is classical in general style and rich in handsome decoration It is said that the architect, in planning the building, had in mind the famous Church of the Annunciata in Genoa, with its noble rows of ponderous and impressive pillars, and its lofty, rounded arches.

The church was built in the days of Dr. Gannett, who for eighteen years was Dr. Channing's colleague, and afterwards for a period of nearly 30 years his able and renowned successor. The building, however, is rich in memorials of the mighty preacher. Channing's pulpit stands in the lower vestry, and on the walls his letter may be seen accepting the call to the church in 1803 In the main auditorium, on one side of the pulpit, is a marble tablet to his memory, which is matched by one similar in style to Dr. Gannett. Other memorials in the church are to the Reverend John F. W. Ware, who succeeded Dr. Gannett, and to Reverend Brooke Herford, D. D., who followed Mr. Ware Within recent years, too, a number of memorial windows, all from the studio of Tiffany & Company, have added to the richness and decoration of the church.

To crown all this, in 1903, on the 100th anniversary of his ordination and installation, a statue of Dr. Channing was unveiled across the street in a corner of the Public Garden directly opposite the church. It was the gift of John Foster, a member of the parish, who stipulated that it should be placed

in its present position. Each Sunday, therefore, as the congregations leave the church they face the figure of the famous man to whom our cause and movement owe so much. He stands there in enduring bronze as though intent to preach with silent lips forevermore those mightier truths of human dignity and heavenly goodness which the world still needs to hear and understand.

Imprisoned

BY MARY E. MERRILL

Oh; the long and weary hour,
Busy hands, and deafening power,
Nimble fingers, nerves intense,
Naught but sordid recompense.

Not a lane with dappled shade,
Not a pool wherein to wade,
Just a burning stony way,
Choked with heat and dust all day.

Scarce a glimpse of sky so blue,
Scarce a ray of moonlight thro'
Clouds of smoke, no evening dew,
Not one restful distant view.

Not a wild bird's cheery song
Heard at sunset or at dawn,
Nothing but the din of trade
By women, men and children made.

So the hearts grow sore and faint
At the city's long complaint;
Yet each year gives slight relief
From the strain, by outings brief.

If each one his duty sees,
Giving to "the least of these"
Word or smile, a leaf or flower
Happy may be one sad hour.

Steadfast souls can rise above,
Trusting to the God of Love
That heat or cold, work or rest
He wisely orders for the best.

"The value of a piece of money depends on the metal in it; the value of a man depends on the worth of the substance which makes up his moral being."

Course of Lectures

Mr. George Llewellyn Rees of 57 Clifton Place, Brooklyn, has prepared a course of six lectures on the "Principles of Revolution" based on the French revolution, pursued along these successive avenues: Montaigne, Voltaire, Rousseau, Mirabeau, Robespiere, Napolean.

These lectures he will deliver without admission charge under the auspices of any Unitarian body. He does not speak as a democrat, republican or socialist, but as a practical newspaper man,—in a sober, emphatic and patriotic way.

A course of ten lectures on "Hero-Study" is being completed. It is the first sympathetic study of genius. Lectures may be single.

The college paper of Leland Stanford University said of one address of Mr. Rees' when a student:

"He spoke with unusual force. His argument was clear, strongly put, with a rare power of conviction in his manner utterly free from the curb of policy and bombastic circumlocution. Another distinctive feature of Mr. Rees' style is his mastery of telling wit, and whether the argument met applause or doubt it compelled a thorough respect."

"There is no surer way toward the New Jerusalem than the road of service to one's fellows made possible and heroic by an overpowering belief, as instinctive as it is magnificent, in the eternal worth of humanity and in a developing providential order in human society."

"By endeavoring to give men more abundant life, rather than a more voluminous theology, the church will far more contribute toward denominational unity, and also toward a magnificent Christian unity that will not only embrace theological opponents, but bind together social classes as well."

From within or from behind, a light shines through us upon things, and makes us aware that we are nothing, but the light is all.—*Emerson.*

Contemporary Portraits

VII. Charles Elliott St. John

FEW ministers in our fellowship have preached to so many Unitarian congregations in so varied range of circumstance and place as the man whose face stands as frontispiece foi this issue of the UNITARIAN. Chas. E. St. John, both by virtue of his office and because of his staunch good-comradeship has been a welcome visitor and an infatigable traveler along the highways and through the by-paths of the Unitarian realm for nearly eight years, and it is with regret that his host of friends all over the continent learn of his determination to withdraw from "peripatetic prophetship" to the quieter service of a home church.

Mr. St. John was western-born, though of New England stock, his place of birth being Prairie du Chien, Wis. Before he was old enough to know better, however, he returned to New England to grow up—and found his manhood development safely within the circle of New England intellectualism. His father was an honored clergyman in the Universalist church, holding prominent pulpits in that communion; and while at Worcester, Mass., his son received the better part of his earlier education, and the impulse which sent him to Harvard College, and ultimately to the Harvard Divinity School. He was graduated from the former in 1879; but before taking up the divinity course interjected a very serviceable year of plain and practical hard work in a sawmill in Colorado, in order to undo some of the mischief which overwork at studies had wrought upon his health. This year of dealing with things and men at first hand and sometimes in crudest forms, Mr. St. John counts as one of the most valuable in his education.

After graduating from Harvard Divinity School in 1883, Mr. St. John found his first field of service in the college town of Northampton, Mass. Smith College is here, and the brightest girls of New England, and elsewhere, here find their equipment for a fine and serious womanhood which is the bulwark of our American society, and the abiding assurance of conditions which alone make Unitarian growth possible. Mr. St. John was not merely a student's pastor. The people of the community who make up the stable element in this important parish, are singularly enthusiastic in their memory of the ministry of this young man who started his career amongst them twenty-four years ago. But to the Unitarian girls who were in the college at the time, and others who came with friends to the church, Mr. St. John's pastorate seems to have been peculiarly stimulating; we are constantly meeting in diverse sections of the country, women who look back to their college years with a vivid sense of the religious influence which came upon them through his straightforward, earnest and friendly helpfulness. Incidentally, it came about that one of these young students had inspiration to give as well as to receive; that one of the best of minister's wives went forth from Smith College with Mr. St. John, when he was ready for his next field of service.

That next field was in nearly every respect a sharp contrast to the long-established, dignified parish of a historic New England town, with the classic atmosphere of a woman's college as its chief factor of social life. Pittsburgh is one of the most rapidly,—one had almost said, the most dramatically growing cities on our continent. Every new decade makes a different sort of city of it. The foundations of its prosperity are grossly and uncompromisingly materialistic and grimy. As

the great center of iron manufacture and the nurturing nest of some of the most aggressive tendencies of trust aggrandisement, and corporate expansion it has easily been identified with factors purely philistine in our national development. And yet where there is human life, vitality, ambition and pluck, attended with the increase of wealth and the power that wealth can wield—at any rate on American soil and in conjunction with the mingling of Eastern and Western populations, there is sure to be also the emergence of no little acumen for things intellectual and cultural, and incidentally the inevitable opportunity for a Unitarian church.

In earlier days Unitarianism had a hard time in Pittsburgh. Repeated failures had accumulated the difficulties of our work there. But in 1890 a new attempt was made to establish our cause; and a method of development so rational was adopted by the A. U. A. in its behalf that we wonder why there has been such strange timidity in later times about repeating the experiment. Though the company of people gathered was pitiably small and the local resources meagre, the Association agreed to a substantial annual appropriation guaranteeing the minister a reasonable salary for a term of years; and Mr. St. John was the young man selected to do the work. His pastorate here began in 1891 and lasted nine years. They were years of strenuous, exacting, self-sacrificing, but eminently buoyant and enthusiastic service, and at the end of them Pittsburgh had a staunchly organized, self-supporting, strongly influential church, well-energized, well-spiritualized—a bulwark of strength for the liberal cause in the middle section of our country.

At this juncture a change of affairs had taken place at Headquarters in Boston. A distinguished layman resigned his presidency of the A. U. A. It was deemed wise that the then-secretary of the Association who was actually its administrative head, Rev. Samuel A. Eliot, should be frankly accorded titular head-ship as well; he was therefore elected President and Mr. St. John was called to what was practically a new office, though with the old title of Secretary. Mr. St. John's work in this position is of course too well known to need review here. Dr. Eliot made him cordially a comrade-in-service in his administration; and with great zest and almost unconquerable ambition for hard campaigning, Mr. St. John threw himself into the business of "forward movement." His *abandon* of zeal proved in the end too costly we fear, as his recent breakdown in health was partly its result. But Mr. St. John is blessed with temperament and constitution of great recuperative capacity. He does not "stay down" long; and no one doubts that in another range of activity his power of accomplishment will still remain the marvel of us all.

I presume that everybody knowing St. John and seeking to characterize him accurately would single out first the adjective "straight-forward" as peculiarly meant for him. He has a dogged sort of sincerity—a squarely facing honesty of spirit which commands everybody's respect. The practices of administrative diplomacy have never blurred for him the instinct of genuineness, though possibly the gift of the "straight-word' has not contributed always to the most successful craft in denominational *finesse* Mr. St. John is a stubborn optimist; nobody has ever exceeded him in the passion of hopefulness for the Unitarian propaganda. He has almost the zealot's confidence of success:—the perennial youthfulness of contagious *certainty* about the right set of things. One may confess that his temperament is rather assertive than deliberative; he is the best dogmatist amongst us—with some of the faults of dogmatism mixed in. He is never much in doubt as to the validity of his conclusions and utterly without timidity in setting forth plainly his convictions amongst his comrades in the

service. Perhaps sometimes an over-zest of frankness makes him seem a bit hard and unsympathetic to those whose view point is different from his own; yet those who have been brought into close personal relationship with him have come to realize a hearty geniality of spirit and warmth of comradeship as genuine and positive as are all his other qualities. As a speaker he is resolute, forceful, with a certain magnetic warmth of manner that often approaches ringing eloquences rarely a phrase maker—not given much to poetic expression—rather conservative than radical in theological color, with vital emphasis always on the essentially religious aspects of things—never wavering in the accent of his conviction —and without undue subtlety in the choice of his defining phrases He speaks always without notes and with a ready and unaffected diction. As an administrator he is quick of impulse, generous of ideal, and absolutely disinterested in motive, not easily changed in purpose when his mind is fixed but with a vigorous sense of justice and fair play.

Into the work of the Association and so of the denomination Mr. St. John has surely brought one quality that has been of vigorous importance. That is the courage of persistant confidence. Mr. St. John dares to take the cause of the Unitarian gospel with tremendous seriousness. His ardor in its behalf is as sure an approach to utter consecration, disinterested and unreserved,—as our denomination is likely to attain to for many a year; and this, after all is the one thing splendidly worth while.

"A man is as much a possibility as a survival. Between those elements which are the results of completed evolution, and those other elements which are in the process of development into a completed personality when death shall once help it get born, there is the constant struggle. Therein is morality."

"A man will neither fear nor love a God under investigation."—*Shailer Mathews.*

Agamenticus

My mountain's but a modest hill, I ween,
Lifting its gentle head not very high
To pierce the glory of the westward sky;
Nor grimly stands with harsh or awful mien.
Many a lordlier mountain-peak I've seen,
Bold, grandly rugged, grim in majesty,
Wreathed ever in wild clouds that constant lie
Nestling and homing their stern crags between.
Not so my gentle mount. yet, oh, for me
It soars in tranquil grace of purple calm
Bathed in a wondrous spell of mystery,
Holy and sweet and strong in tender charm:
And lifts, ah. lifts my soul with God to be:—
Triumphant thus in shy nobility.

—*Gwynn Myrick in the New England Magazine.*

NOTES FROM THE FIELD

Germantown, Pa.
Rev. Oscar B. Hawes, Minister

Rev. Geo. A. Bushee, minister of the liberal Congregational Church in Madison, Conn., has accepted the position of director of the Nicetown Club for Boys and Girls and will also assist in the work of the Germantown Church.

Wilmington, Delaware
Rev. A. T. Bowser Minister

We are just informed of the resignation of Rev. Alexander T. Bowser who has for years been the pastor of this church. Mr. Bowser has accepted an appointment to take charge of the church in Atlanta, Ga., for one year.

North Andover, Mass.
Rev. S. C. Bean, Jr., Minister

On Sunday, July 28, the Old North Church held its closing services for the summer. Seven of the eight persons recently uniting with the church were new-comers. Just before starting on his summer vacation the pastor received a generous and hearty vote from the clerk of the society stating that his salary had been substantially increased. The year has been one of encouragement to both minister and people.

Omaha, Neb.
Rev. Newton Mann, Minister

Services were suspended July 21 for the usual summer vacation of two months. For some weeks prior to the closing Sunday there had been about the church an unusual show of activity, some thoughtful

members having got it into their heads that the minister, who had always been greatly pleased with his study, ought to have a better one, lighter, airer, more commodious. Speedily the scheme took shape. The trustees cheerfully gave permission to take the best space in the building for the purpose, and Mrs. George A. Joslyn generously offered to pay the cost of the necessary changes and the fitting up of the new study, giving the minister who is to use the place *carte blanche* in the arrangements and finally adding some features of luxury which were not in his mind. The whole expense is something over $300. Surprise is expressed that for the outlay so substantial and attractive an improvement could be made to the church property. There are more gorgeous studies, but for practical purposes this is about all that could be desired. A large Wilton rug on the floor is the gift of Mrs. Thomas Kilpatrick. It is lovely around the church now, the ample grounds which once, like too many church grounds, were a waste of weeds having been in these latter years transformed under the minister's hands into one of the finest lawns in the city. However otherwise it may be with the congregation, the Unitarian grass grows, and in the care of it one may well feel that one stands a fair chance of leaving the earth better than one found it.

Santa Crux, Cal. For the sixth season this year, the annual grove meeting was held at this place the first Sunday in August and was in every way a success. The church was organized by Rev. Geo. W. Stone, Field Secretary of the Pacific coast, six years ago, and this grove meeting has always been a marked feature of its activity. The place of meeting is Isabel Grove, a beautiful spot where live oaks, bay trees and madrones mingle their noble branches profusely; where there is rare quiet, and yet not too great remoteness from the homes of the people.

At the morning service Rev. E. G. Spencer of Woodland, read the scripture, Rev. J. L. Marsh offered the prayer and Mr. Stone preached the sermon on "Human Nature." At noon there was "picnicing;" the afternoon service was less formal than the morning, brief addresses being made by Mr. Geo. H. Murdock, Mr. Reness, Rev. Mr. Spencer and others on aspects of social and civic reform

New Books

THE CHURCH AND THE CHANGING ORDER: by Shailer Mathews: Professor of historical and comparative theology in the University of Chicago, N. Y. The Macmillan Co. $1.50 net.

Here is a book that is virile, invigorating, with a substantial fiber of genuine originality; —and it is interesting. One must confess that it is a somewhat singular book, from the viewpoint of a thorough-going liberal. It has the virtue of distinguishing frankness; which may appear most significant in the emphasis of things a liberal would not expect. The first two chapters are certainly all that we might ask for in breadth of the liberal spirit. The "Crisis of the Church" is presented very vividly yet sanely; the discussion of "the Church and Scholarship" has definite courage and unobscured clarity. Then Dr. Mathews writes about the Church and the Gospel of the Risen Christ and nails his ultimatum of orthodoxy to the masterhead; you must believe in the miracle of the resurrection, or it is all up with you, as a Christian: you may be several sorts of a good man and a religionist even, of a certain pale, ineffectual and decadent shade without this; but you cannot call yourself a Christian, and you cannot count for very much in keeping the world sweet and progressive without a focus of credulity at this particular point. Most of the discussion here is at any rate candid and straightforward; though the grouping together of the names of Lodge, Meyers, John Fiske, Royce and Shaler as defenders of the credibility of the miracle of resurrection is hardly disingenious; one is almost led to say that it is hardly honest, and very distinctly inaccurate.

Dr. Mathews has also the unique courage of his estimate of Paul. "I venture to say that any man who seeks to get back to Christ will find, if he looks about him, that at every step he takes toward the Master, he will find ahead of him the guiding footsteps of this same Paul. No man ever understood Jesus as did the apostle to the Gentiles." Surely it is a brave if not a wise man who ventures to say such things in the face of 20th century Biblical scholarship.

Nor is the reaction any tone less manifest in a later chapter. In the discussion of the church and the social movement, wherein Dr. Mafhews says many things of rare sagacity and illuminating discrimination of common sense we take

note that he throws his first line of emphasis on the church's insistance of the supreme virtue of law-abidingness. Religion "does not permit the man who has come within the influence of the church to arrogate to himself discretionary power as to what laws should be obeyed and what may be disobeyed." "Authority always is an element in religion." The church "must champion obedience to existing law." "The idea of authority must be refurnished religion." This certainly is Pauline; but it is not exactly the accent of predominant liberalism in this age and generation.

For the most part these later chapters of the book dealing with the relation of the church to social problems are most wholesome and stimulating, and the more potent because the words of a modern preacher who is not merely in the drift of current liberal development but has ideas of his own to stand by.

THE REFORM MOVEMENT IN JUDAISM; by David Philipson D. D., author of "The Jew in English Fiction" etc. N. Y. Macmillan Co. $2.00 net.

Dr. Philipson has told an interesting story in a very interesting manner. That the interest may seem remote to many of our readers is of course an accident of our prepossessions. We have so grown into the habit of looking upon modern Judaism as the forlorn remnant of an ancient glory, the singularly slow dying out process of an organism whose real life has passed into the body of our own Christianity, that we fail to note how in very fact modern Judaism is not a dying but a growing factor in all modern social life; how in our own lime indeed its increase of significance in influence and range of scope has much to be reckoned with in the development of our American civilization. The story which this book contains is one of stimulating and reassuring encouragement. That Judaism is not a mere survival of an ancient tradition, but has within it the elements of progress and reformation, that its best scholars and leaders are abreast with the best scholars and leaders in the Christian Church (which is good for anything to-day just to the degree in which it is virtually a *Reformed* Christianity) in accepting the results of the modern scientific method, in criticism and constructive interpretation alike of ancient literature, dogmas and traditions is well set forth in this volume. Of course much of the record covers the progress of things in Germany and other foreign lands where the reform movement had its origin; but the chapter dealing with the reform in the United States is very full and valuable. We cannot fail to discover how clearly the gospel of Modern Judaism approaches our own when we read in the "declaration of principles" adopted in 1835 at a Conference held in Pittsburgh:

"We recognize in Judaism a progressive religion ever striving to be in accord with the postulates of reason. We are convinced of the utmost necessity of preserving the historical identity with our great past. Christianity and Islam being daughter religions of Judaism, we appreciate their providential mission to aid in the spreading of monotheistic and moral truth. We acknowledge that the spirit of broad humanity of our age is our ally in the fulfillment of our mission; and therefore we extend the hand of fellowship to all who operate with us in the establishment of the reign of truth and righteousness among men."

JESUS CHRIST AND THE CIVILIZATION OF TO DAY. The ethical teaching of Jesus considered in its bearings on the moral foundations of modern culture. By Joseph Alexander Leighton Ph. D. Prof. of Philosophy and Psychology in Hobart College. N. Y. The Macmillan Co. $1.50 net.

Dr. Leighton has studied widely and thought vigorously on the deep things of life; and his thought naturally finds direction in lines more or less technically philosophic. But he has some clarity of vision in things immediately practical, and a temperament healthily religious. In this book he has brought together much that is suggestive and stimulating. His method is one often employed by those desiring to illuminate the field of modern ethics by the teachings of Jesus. He unfolds in each of his chapters in a very earnest, though not always simple fashion his own convictions as to Nature and Human Nature, the heart of man, the conduct of life, social and individual, the imperfection of life, the idea of God, or whatever may be the specific theme of the particular chapter in hand, and then in a manner that somtimes halts a little in actual consequence, brings together such words ascribed to Jesus in any of the four gospels as may tend in the direction of his own thought, as satisfaction of his avowed purpose in writing. Dr. Leighton

frankly evades all questions of higher criticism as touching the historiticity of the New Testament records; but one has little difficulty in divining his own attitude in the matter and the essential "color" of his theology. One easily suspects that whatever orthodoxy he may hold in his own name rests rather lightly on the shoulders of a somewhat eclectic range of philosophic interest. Yet the book is eminently safe and commendable even from an evangelical point of view.

We rightly learn to understand people only in their activities, the men at their work, the women in their house affairs; best in their difficulties and sorrows, least in social intercourse, especially at hotels and summer resorts.—*Carl Hilty.*

"The easy grades are for those who descend: the stony paths and steeps for those who mount."

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